March 2, 1753. THE Numb. 112.

VIRGINIA GAZETTE.

With the freſheſt Advices, Foreign and Domeſtic.

To the PRINTER.

SIR,

THE inclosed Letter, in Anſwer to Mr. *Robertſon*'s Criticiſm was ſent me a few Days ago, by Mr. *Davies*: And as he alſo has thought fit to addreſs it to me, I hope you will give it a Place in your Paper, as, in my Opinion it deſerves. I am, Sir,

Hanover, Your humble Servant,
Feb. 14, 1753. *Pat. Henry.*

Reverend SIR,

I AGREE with you, that the Rev. Mr. *Robertſon*'s Letter is "written with a good deal of Judgment and Temper, and much in "the Manner that Criticiſms and Controverſies ought to be ma-"naged by Men of Learning, eſpecially Clergymen:" And I am glad you have given me an Opportunity of ſhewing, that I can *reaſon calmly* with an Opponent of *calm Reaſon*. I aſſure you, Sir, his writing and your publiſhing the Letter is ſo far from *irritating* me, that I am not without Hopes that I ſhall improve a *Debate* into an Occaſion of more *familiar Intercourſe* between us for the future, and an unreſerved and *amicable Correſpondence* upon Subjects of ſuperior Importance; which, you know, is not the frequent Effect of Controverſy. A Letter or two may perhaps be ſpent, without *Exceſs*, upon the Subject now under Examination: But our Time, Sir, is ſacred to more important Matters; and an over-curious Attention to ſuch *Minutiæ*, or Trifles of Criticiſm, both produces and diſcovers a *Littleneſs* of Mind *; and therefore it will be to our Honour and Advantage to give this Subject an handſome Diſmiſſion as ſoon as poſſible.

As Mr. *R*——*n*'s Letter was addreſſed to you, I join with him in electing you, Sir, to be the *Moderator* of our Debate: And I leave it entirely to your Judgment, whether to ſend this to the Preſs, and to Mr. *Hunter*'s whether to publiſh it.

In my Anſwer to that *ranting* Wit, Mr. *Damocke*, I declare, that theſe Lines, "*I will o'ercome, or be o'ercome*, &c." were not intended to intimate the *Uncertainty* of Chriſt's Victory over the Devil; but to *aſſert* in the *ſtrongeſt* Terms the *Impoſſibility* of his *failing* in the Enterprize. I dare ſay, that none who are acquainted with Dr. *Watts*'s Writings and Character, will injure him with the Suſpicion of a *worſe* Meaning. And as for *myſelf*, I do declare, that in the Tranſlation I meant *Nothing elſe* than I have juſt now *expreſſed*; and Mr. *R*——*n* wiſely declines debating my *Intention*, as not coming under *his* Cognizance. All my Hopes *preſuppoſe* the ſupreme *Divinity* of Chriſt; and this, as Mr. *R*——*n* obſerves, includes his *Omnipotence*, and the *Impoſſibility* of his being *overcome* by the mightieſt of his Creatures. So that Mr. *R*——*n* and I are *exactly of one Mind* about the abſolute, infallible *Certainty* of his Victory over all the infernal Powers. *This Certainty* is what I *intended* to expreſs; and the Queſtion between Mr. *R*——*n* and me is, Whether I *have expreſſed this* in ſtrong Terms, as I have alledged? Or, whether I have unluckily *expreſſed the quite contrary*, as he alledges? Whether inſtead of repreſenting the abſolute *Certainty* of Chriſt's Victory, I have repreſented it as *contingent*? and whether, inſtead of aſſerting the abſolute *Impoſſibility* of the Devil's overcoming him, I have aſſerted it *poſſible*, or *dubious*?

The Method I have taken, after Dr. *Watts*, to expreſs the *Certainty* of Chriſt's Victory over the infernal Powers, is, aſſerting a *known Impoſſibility* would come to paſs, in Caſe he *did not* gain the Victory over them.——*If Chriſt does not overcome the Devil, the Devil will overcome him.*——The *Conſequent* is the moſt abſolute *Impoſſibility*; and I *preſumed* ſo far upon the Underſtanding of my Readers, as to take it for *granted* they would *ſee* it to be *impoſſible*, without my expreſly *telling* them ſo.

Now, Sir, if I can ſhew that it is a *cuſtomary, proper and ſignificant Method* of expreſſing an infallible *Certainty*, to ſuppoſe, that *if* ſuch a Thing *is not*, then a *known Impoſſibility exiſts*, or that *if* ſuch an Event does *not come to paſs*, then ſomething *impoſſible will come to paſs*: If I can ſhew, that in ſuch a Caſe it is not neceſſary nor proper *expreſly* to call *that* an *Impoſſibility*, which is oppoſed to the *Certainty*; but that it is *ſufficient*, yea, and more *ſignificant* to deſcribe the *Thing* that is impoſſible, and *leave it to the Reader* or *Hearer* to judge that it is impoſſible, without being *expreſly told* it is ſo: If I can ſhew that this Mode of expreſſing a Certainty is uſed in *common Converſation*, in good *Authors*, eſpecially *Poets*, who are allowed a peculiar Licenſe and Boldneſs of Expreſſion, and even in the *ſacred Writers*; then Sir, you will own that I have *ſtrongly expreſſed* what I intended; and that Mr. *R*——*n*'s Conſtruction of my Words is *forced* and *unnatural*. This Taſk I undertake, with no ſmall Expectation that I ſhall be able to go through with it.

Should I tell you Sir, I *will anſwer Mr.* R——n's *Letter, or I will fly to the Moon*; without adding expreſly that the *latter is impoſſible*; would you ſuppoſe that I left the Event *contingent* and *uncertain*? Would you need *expreſs* Information, that it is *impoſſible* for me to *fly to the Moon*; and therefore that it is *certain* I ſhall *anſwer the Letter*? Would you not at firſt Sight perceive it to be a *ſtrong*, and *emphatical* Mode of expreſſing my *fix'd Purpoſe* to anſwer it? I am confident you would. But the *Impoſſibility* in *this* Caſe, is not *more* evident and glaring, than that *Chriſt* ſhould be *overcome* by the *Devil*: What Need then of *expreſs* Information in the *one* Caſe rather than in the *other*? Such a *cauſeleſs* Information would be an Inſult upon the Underſtandings of my Readers.

Have you never uſed nor heard ſuch *enthymematical* Arguments as theſe? *There is a God*, or *this well-contrived Univerſe was made by blind Chance.*——*Chriſt was really a Meſſenger from Heaven*, or *he was the greateſt Impoſtor that ever appeared upon Earth.*——*There will be a future Judgment*, or *divine Providence does not govern the World*,——&c. I dare ſay, Sir, you have often ſeen and underſtood ſuch *imperfect* Arguments; and were far from cenſuring them as intimating any *Uncertainty* about a Providence, a future Judgment, or God's being the Creator of the World, becauſe they were not *finiſhed* with all the ſtiff *Formalities* of *Logic*, or becauſe the *Conſequent* was not *expreſly ſaid* to be *abſurd* or *impoſſible*.——I need not direct you how to apply this.

I have, not long ſince Sir, been enriching myſelf with that Treaſury of pious and majeſtic Sentiments, *The Night-Thoughts*: And as I can now recollect ſundry Examples of the Mode of Expreſſion under Conſideration, I ſhall produce them to you; and I am confident you will not condemn them.

"Who reads his Boſom, reads immortal Life;
"*Or* Nature, there, *impoſing* on her Sons,
"Has *written Fables*; Man was *made a Lie*. (mihi p. 131.)
"Or Man ſurvives the Grave; *Or own*, Lorenzo,
"Thy *Beaſt ſupreme* †, a wild *Abſurdity*. (p. 136.)
"Or Man ſurmounts the Grave; *Or Gain* is *Loſs*,
"And *Worth* exalted *humbles* us the *more*. (p. 137.)
"Or own the Soul immortal; *Or blaſpheme*:
"Or own the Soul immortal; *Or invert*
"*All Order*.——————(p. 138.)
"*All* is *Deluſion*; Nature is wrapt up,
"In tenfold Night, from Reaſon's keeneſt Eye;
"There's *no Conſiſtence, Meaning, Plan*, or *End*,
"In all beneath the Sun, in all above,
"(As far as Man can penetrate) Or Heav'n
"Is an immenſe, ineſtimable Prize,
"*Or* All is Nothing, *Or that Prize is All*. (p. 161.)
"Cou'd we conceive Him, God He could not be;
"Or He not God, *Or we could not be Men*." (p. 234.)

You ſee Sir, that Dr. *Young*, in all theſe Inſtances, has taken the *ſame* Method to expreſs a *certain Truth*, which Dr. *Watts* and I have taken: The Argument is what Logicians call *Reductio ad Abſurdum*, or *Reductio ad Impoſſibile*; than which nothing is more common. In all theſe Inſtances the Argument is *elliptical*, or a diſjunctive *Enthymema*. The *abſurd* or *impoſſible Conſequent* is inferred from the Denial of the Truth to be demonſtrated; but it is *left* to the Reader to *ſee* that the Conſequent is *abſurd* or *impoſſible*, without the Author's *expreſs* Information.——If Mr. *R*——*n* from this Line of mine, "*I will o'ercome, or be o'ercome*," can infer, that I *leave the Event* of Chriſt's Conflict with the Devil *contingent*; then, by the ſame Rules of Criticiſm, he muſt infer from the above Lines in The Night-Thoughts, that Dr. *Young* repreſents it as *uncertain*, whether the human Soul be *immortal*; or whether a *Lie* be *inwrought* in our *Conſtitution* by the God of Nature, and the innate *Preſages* of Immortality be *falſe*——*uncertain*, whether Man *ſurvives* the Grave, or whether an *heroic Spirit* be a wild *Abſurdity*, Gain Loſs, and ſuperior *Worth* a lower *Degradation*——that he *gives* his Deiſtic Friend *Lorenzo*, *Liberty* to *own* the Soul *immortal*; or to *blaſpheme*, and *invert all Order*, juſt as he *pleaſes*——that he *leaves* it *doubtful*, whether Heaven be an *ineſtimable* Prize, &c. or whether *All* be *Deluſion*, &c.——But if Mr. *R*——*n*, for the Sake of *Self-conſiſtency*, ſhould put this *horrid* Senſe on theſe Paſſages, which force *another* Senſe upon ſuch Readers as are free from that *Temptation*; I dare ſay, he will have the Honour of being *ſingular* in his Opinion.

The *claſſic Poets*, Sir, do alſo make Uſe of the *like Mode* of Speaking; and expreſs a *Certainty* in *ſtrong* Terms, by *oppoſing* an *Impoſſibility* to it. They deſcribe the *Thing* that is impoſſible, without *expreſly calling* it ſo; preſuming upon the common Senſe of the Reader, to render that Formality *needleſs*, as I have done.——It may be ſufficient to give you two Inſtances.

Ovid repreſents *Paris* expreſſing the *Conſtancy* of his Paſſion for *Oenone*, or the *Impoſſibility* of his ceaſing to love her, thus;

"*Cum Paris Oenone poterit ſpirare relictâ,*
"*Ad Fontem Xanthi verſa recurret Aqua.*" Ov. Ep. 5.

Which may be thus tranſlated;

When *Paris* ſhall unfaithful prove,
And from his *Fair* withdraw his Love;
Then *Xanthus* ſhall *invert* its Courſe,
And roll its Waters *upwards* to their Source.

In the *ſame ſtriking* Form does *Virgil* expreſs the *Conſtancy* of his grateful Remembrance of *Octavianus*.

"*Antè leves ergo paſcentur in Æthere Cervi,*
"*Et Freta deſtituent nudos in Littora Piſces:*
"*Antè, peregratis amborum Finibus, Exul*
"*Aut Ararim Parthus bibet, aut Germania Tigrim,*
"*Quàm noſtro illius labatur Pectore Vultus.*" Ecl. 1.

This

* *Aquila non capit Muſcas.*

† Viz. *an heroic Spirit.*

Thus tranſlated by Dr. *Trapp*;

"Therefore ſwift Stags ſhall ſooner feed in Air,
And Tides leave naked Fiſhes on the beach;
Sooner ſhall *Parthia* and *Germania* change
Their Climate, this drink *Tigris*, *Arar* that;
Than from my Soul his Image be effac'd."

One acquainted with the *ordinary Courſe of* Nature, had no Need to be *told* that Rivers *cannot* invert their Courſe, that Stags *cannot* feed in the Air, *&c.* and therefore he cannot ſuſpect that theſe Poets intended to intimate the *Poſſibility* or *Uncertainty* of theſe Things; but muſt perceive at firſt Sight, that they only intend to *expreſs* in *ſtrong* Terms, that what they declare, is *certain*; *as certain* as the *Non-futurity* of an *Impoſſibility*. But the *Impoſſibility* in *theſe* Caſes, is not ſo *great* in itſelf, nor ſo *glaring* to the Reader, as that *Chriſt* ſhould be *overcome* by the *Devil*; and therefore, if there be no Need *expreſly* to point out the *Impoſſibility* in the *former*, ſure it *cannot* be *neceſſary* in the *latter*.

Finally; We find *this Mode* of expreſſing a *Certainty* exemplified in the ſacred *Scripture*. One Inſtance is ſufficient. *Thus ſaith the Lord*, IF *you can break my Covenant of the Day, and my Covenant of the Night*; and that *there ſhould not be Day and Night in their Seaſon*; THEN *may alſo my Covenant* BE BROKEN *with David my Servant* *. —— This *hypothetical* Propoſition may be reduced, without altering the Senſe, into a *disjunctive* Form, exactly correſpondent to the debated Lines in my Poems. —— "*I* "*will keep my Covenant with David my Servant; Or my Covenant of the* "*Day and Night may be broken*" —— It was needleſs expreſly to add, —— "*which is impoſſible*;" —— for *Common Senſe* could not but *ſee* the *Impoſſibility*.

Or, if you pleaſe, we may eaſily reduce the Lines under Examination into an *hypothetical* Form, without altering the Senſe; and then you will ſee their exact Correſpondence to this ſtriking Declaration of the Prophet. —— "*If I can be overcome by my own Creature, and my royal Scepter be* "*wrenched from me, &c. then may I fail in the Undertaking of Man's Re-*"*demption, and be overcome by the infernal Powers*," &c. —— It was needleſs here to compleat the Argument according to the ſtricteſt *Formalities* of *Logic* by adding, —— "*But that I ſhould be overcome by my own Creature,* "*&c. is impoſſible*: Ergo, *That I ſhould fail in the Undertaking of Man's* "*Redemption, &c. is impoſſible*:" —— For the ſame Kind of Argument is left *unfiniſhed* by God himſelf in the Paſſage mentioned.

In the ſame Manner the Apoſtle reaſons † in Proof of the Reſurrection. 'Tis true, his Arguments are in the *hypothetical* Form; but that you may at one Glance perceive the Agreement between them and the Mode of Expreſſion in my Poems, I ſhall reduce them into *Disjunctives*, in the right Hand Column.

Hypothetick.	*Disjunctive.*
If there be no Reſurrection of the Dead, then Chriſt is not riſen.	There is a Reſurrection of the Dead; or Chriſt is not riſen.
If Chriſt be not riſen, then is our Preaching vain, and your Faith is alſo vain, and we are found falſe Witneſſes for God, *&c.*	Chriſt is riſen; or our Preaching is vain, and your Faith is alſo vain, and we are found falſe Witneſſes for God, *&c.*
If Chriſt be not riſen, then they which are fallen aſleep in Chriſt, are periſhed.	Chriſt is riſen; or they that are fallen aſleep in Chriſt, are periſhed.

You ſee Sir, St. *Paul* proves the Reſurrection, by pointing out the *Conſequences* that unavoidably follow from the Denial of it: Conſequences ſo *evidently abſurd* or *impoſſible*, that I dare ſay not one of his Readers to this Day has miſtook them for *Poſſibilities* or *Uncertainties*, becauſe he did not *expreſly call* them *Abſurdities* or *Impoſſibilities*; and yet I think they are every Whit as liable to Miſconſtruction, as the Lines from whence Mr. *R——n* has drawn ſuch horrendous Inferences; for the *Abſurdities* or *Impoſſibilities* reſulting from the Denial of the *Reſurrection* of Chriſt are not *more evident* than thoſe reſulting from the Suppoſition of the *Omnipotent Jehovah* being *conquered* by his *Creatures*.

Muſt every Argument, Sir, be caſt into *Mood* and *Figure*, in Order to render it intelligible? Muſt all the Parts of an *hypothetical* or *disjunctive* Syllogiſm, the *Antecedent* and *Conſequent*, the *Major*, *Minor* and *Concluſion*, be *expreſſed* in full, in Order to free it from Miſconſtruction? *e. g.* Muſt the Apoſtle thus *formally* draw out his Argument?

If the Dead riſe not, then is not Chriſt riſen:
But, That Chriſt ſhould not be riſen, is *impoſſible*:
Ergo, That there ſhould be no Reſurrection of the Dead is *impoſſible* ——
Or, It is *certain* there ſhall be a Reſurrection of the Dead.

If it be unreaſonable to require a *Reaſoner* to hamper himſelf with ſuch *logical Fetters*; how much more unreaſonable is it to confine the *Muſe* with them? She muſt not indeed *ſoar* into *Bombaſt*, jumble *Contradictions*, and ruſh into *impious Extravagancies* ‡; but if ſhe be not indulged the Privilege of making Excurſions *beyond* the Bounds of ſtrict *Logic*, ſhe is miſerably *enſlaved*, and muſt degenerate into *cool Reaſoning*; and a *logical Poet* is as great an Abſurdity as a *fanciful, chimerical Reaſoner*. —— However, ſince Mr. *R——n* (whoſe Genius diſcovers more of the *calm Reaſoner* than *imaginary Poetaſter*) will have a *poetical* Flight tried at the rigid Tribunal of *Logic*; I may ſafely ſubmit to the Trial in this Inſtance. The *criminal* Lines then will make their Appearance at the Bar in ſuch a Form as this:

"I will overcome the Devil, or the Devil ſhall overcome me."
But, That the Devil ſhould overcome me, is *impoſſible*.
Ergo, It is *certain* that I ſhall overcome the Devil.

Or I may cloathe them in all the pompous Parade of *Mood* and *Figure* in the following Syllogiſms; and then to be ſure they will be acquitted.

BAR- That a Creature ſhould overcome Chriſt, is abſolutely *impoſſible*:
BA- But, The Devil is a Creature:
RA. Ergo, That the Devil ſhould overcome Chriſt, is abſolutely *impoſſible*.

BAR- That Event, the Non accompliſhment of which would infer an abſolute Impoſſibility, is infallibly *certain*:
BA- But, Chriſt's Victory over the Devil is an Event, the Non-accompliſhment of which would infer an abſolute Impoſſibility:
RA. Ergo, Chriſt's Victory over the Devil is an Event that is infallibly *certain*.

And now Sir, I preſume I am logical enough; and you ſee that the *formal Syllogiſm* and the *poetical Propoſition* differ only in this, that the Impoſſibility is *expreſſed* in the one, but *left to the Reader* to diſcover with his *own Eyes* in the other.

You ſee by this Time Sir, that Mr. *R——n* had no Reaſon to aſk, "Is there nothing more implied in this Propoſition, *I will overcome the* "*Devil, or the Devil ſhall overcome me*, than this, *I will overcome the* "*Devil*? Was there ever a *disjunctive* Propoſition, ſuch as this is, with-"out *two oppoſite Parts*? &c." I will ſhew him the *two oppoſite Parts* of the Disjunction; and after all, both will *only* expreſs this in *ſtrong* Terms, That *Chriſt ſhall certainly overcome the Devil*; or, that it *is impoſſible he ſhould not overcome him* —— "*I will overcome the Devil; or that* "*ſhall come to paſs which is impoſſible*." —— This, I preſume, is a *compleat disjunctive* Propoſition; and yet it is exactly the *ſame* with that which has unhappily incurred Mr. *R——n*'s Cenſure, with this ſmall *Exception*, that in the one, the *impoſſible Thing* is deſcribed without being *expreſly ſaid* to be impoſſible; in the other, the *Word impoſſible* is uſed, without deſcribing the *Thing* that is ſo.

Hence you may alſo ſee the *Impertinency* of Mr. *R——n*'s Illuſtration from the Caſe of *Hamilton* and *Mohun*. If it had been as *impoſſible in the Nature of Things*, that *Mohun* ſhould overcome *Hamilton*; if the Impoſſibility had been *as evident to every Man*; as it is that the Devil ſhould overcome Chriſt; then indeed the Parallel would be juſt. But is this the Caſe? Can Mr. *R——n* ſuppoſe, that the raweſt Novice in Chriſtianity can look upon *God* and his *Creature* as equal *Matches* as two *Scotch Noblemen*? I really thought, Sir, none of my Readers would need my *particular Information* in this Caſe; but how hugely am I diſappointed, when a Gentleman of Mr. *R——n*'s Abilities ſeems to need it!

Thus much may ſuffice, Sir, for the Vindication of the debated Lines: And here I would willingly conclude; for were it not a Debt juſtly claimable by you and Mr. *R——n*, and that my Silence would look like Neglect, I ſhould have thrown by my Pen ſome Hours ago; and you will obſerve, no Doubt, that I write with that Languor and Careleſſneſs natural to one that has not his Cauſe at Heart. —— However, to do Juſtice to you, I ſhall make a few Remarks on ſome other Parts of Mr. *R——n*'s Letter, which ſeem material.

If I rightly underſtand Mr. *R——n*, he is *ſubſtantially* of my Mind with Regard to the *Nature of an Oath*, as uſed by the Deity, though he piouſly ſcruples the Uſe of the Word *Imprecation*; and about this we ſhall not contend. Mr. *R——n* obſerves, that "when God condeſcends "to make Uſe of an Oath; ſuch as, *As I live, ſaith the Lord*, —— the "true and full Meaning is *this*, —— that he vouchſafes, by a ſolemn "Aſſeveration, to give the utmoſt Aſſurance that his Promiſes and "Threatenings will *as ſurely* be fulfilled, *as he lives*, and is the *God of* "*Truth*." And does not this imply, that *if* they be *not* fulfilled, then he will *ceaſe to live*, and be *no more the God of Truth*? If Mr. *R——n* will reply, that *this is impoſſible*; I heartily grant it; and *here* indeed lies the *Force* of the Aſſurance; *q. d.* "If I do not fulfil my Threatnings and Promiſes, then let *that come to paſs* which is *impoſſible*;" and thus it is an Exemplification of the Mode of Expreſſion in my Poems.

Mr. *R——n* ſays, that "if the Oath, *As I live ſaith the Lord*, means "only, *Let me not live*, i. e. *Let me die*, then he can ſee no Reaſon why "it may not better become *Mortals* to ſwear by it, than the *immortal* "God." But pray Sir, would it be any Confirmation of his Declaration for One to ſay, "If I do not perform ſuch a Thing, then let that come to paſs, which will certainly come to paſs, whether I perform it, or not?" This would be the Senſe of ſuch an Oath in the Mouth of *Mortals*; for all ſuch *muſt die*, whether they perform their Oaths, or not. But for One to ſay, "If I do not perform ſuch a Thing, then that ſhall *come to paſs* which is *impoſſible*;" this would render the Performance of the Thing *as certain* as the *Non-futurity* of an *Impoſſibility*, than which Nothing can be more certain: And this is the Senſe of the above Oath, when uſed by Him *who only hath Immortality*.

Tho' Mr. *R——n* inſiſts upon it, that *no Imprecation* is implied in the elliptical Paſſages of Scripture I mention; yet I think he grants that they *muſt be filled* up with that *Idea* generally expreſſed by the Term *Imprecation*; for he apprehends, that when Dr *Whitby* ſupplies the Defect in ſuch Places, he only intends to repreſent God as ſaying, "*Let me not be* ESTEEMED or "ACCOUNTED *God*; or, "*Let me not be* ACCOUNTED *true*" —— Or as other learned Men ſupply this elliptical Hebraiſm, *Patiar haberi mendax*, i. e. "*I will ſuffer myſelf to be accounted a Liar*." And if the Supplement be taken in *this Senſe*, Mr. *R——n* ſeems to *approve* of it. But does not the Supplement in *this* Senſe convey the *Idea* of an *Imprecation*, as well as in *mine*? For, can the Deity *continue God*, and yet *authorize* his Creatures *not to eſteem and account* Him *God*? Muſt he not *ceaſe to be God*, when it *ceaſes* to be the *Duty* of his Creatures to *account* Him *true*? Muſt He not *ſuffer Himſelf* to be *undeified*, when He *ſuffers Himſelf* to be *accounted* a *Liar*? In ſhort, it is *no more impoſſible* for Him to *ceaſe to exiſt*, than to *command* or even *tolerate* his Creatures to *eſteem* and *treat* Him as a *Liar*; which would be to alter the unchangeable Nature of Things, and ſtamp the Sanction of his own Authority upon the groſſeſt Irreligion.

Mr. *R——n* thinks I have *egregiouſly failed* in vindicating the Paſſage we have been examining, from *Scripture-Authority*, becauſe I have not produced the *expreſs Words* of Scripture. But are the *Authority* of Scripture and the *expreſs Words* of Scripture the *ſame*? Can Nothing be demonſtrated from Scripture, unleſs it be expreſſed there *totidem Verbis*? Are not *natural, direct Deductions* from Scripture-*Principles*, as *certain* as the Principles *themſelves*? I dare ſay Mr. *R——n* himſelf makes Uſe of Scripture-*Conſequences* as of *Divine* Authority in other Caſes, without Scruple; otherwiſe his Faith is very *ſcanty*, and *poorly atteſted*.

Further; the Paſſages I mentioned § are evidently *elliptical*. —— Elliptical Paſſages *muſt be ſupplied*, in Order to make Senſe of them. —— Theſe elliptical

BAR-

* *Jer.* xxxiii. 20. † 1 *Cor.* xv. 13, *&c.*

‡ ——————————*Pictoribus atq; Poëtis*
Quidlibet audendi ſemper fuit æqua Poteſtas:——
Sed non ut plácidis coëant immitia, non ut
Serpentes Avibus geminentur, Tigribus Agni. Hor. De Art. Poet.

§ To thoſe I may now add, *Deut.* i. 35. 1 *Sam.* iii. 14. *Pſ.* xcv. 11. & lxxxix. 35. & cxxxii. 2, 3. according to the *Hebrew* and the LXX.

elliptical Paſſages will *admit of no other Supplement* than Dr. *Whitby* has inſerted. — Dr. *Whitby*'s Supplement was *what I inſerted*, and Mr. *R*——*n approves* in his Senſe, which is *ſubſtantially* the ſame with mine. —— *A neceſſary* Supplement of an elliptical Paſſage is of the *ſame* Authority with that Paſſage. —*Therefore* Whitby's *Supplement is of Divine Authority.* —*Therefore* in vindicating my Poems from *that Supplement*, I vindicate them from *Divine Authority*. Q. E. D.

Mr. *R*——*n* "defies me or any One elſe to produce in all the old or "new Teſtament any one Paſſage, where God or Chriſt *expreſly* uſe an "*Imprecation*." —— And without the leaſt Inſult or Ill-Nature *I defy* Mr. *R*——*n* or any One elſe to ſhew where I undertook to do it; *& erit mihi magnus Appollo*. I have indeed uſed the Word *ſometimes*, [" ſometimes *the Imprecation is underſtood*, &c."] but my Deſign was not to intimate that I *was certain* the Imprecation is at *other Times* expreſſed; but only that I was *not certain* that it is *not* expreſſed in any Paſſage of Scripture; and this Uncertainty I muſt labour under, 'till I contract ſo trifling a Turn of Mind, as to read all the Old and New Teſtament to make ſo inſignificant a Diſcovery. That it is *ſometimes underſtood*, I have aſſerted; and *that* I preſume, has been made good: But *more* I have not aſſerted; and therefore I am no more concerned to prove more than Mr. *R*——*n* himſelf. —— This is no Violation of my own Words; for I think I can demonſtrate that the Word *ſometimes* is not ſeldom uſed in this *cautious* indefinite Senſe, without any Antitheſis to *other* Times.

I own Sir, there is a great Deal of Beauty and Juſtice in Mr. *R*——*n*'s Remark, "That the holy Penmen did not fill up thoſe elliptical Paſ"ſages, probably out of *Reverence* to the Attributes of God; —— and that "this may determine *us* to be very cautious how we ſupply them." And it is really with *Horror* and *Reluctance* that I have ſupplied them; leſt ſome *broken* Sentence, or the Inference of a *known Abſurdity* ſhould ſuggeſt to weak Minds ſome blaſphemous Idea concerning that venerable Being, who is Witneſs to all our *little* Debates about him, and before whom I would proſtrate myſelf and adore. ——But as it is lawful, and ſometimes *neceſſary*, in reaſoning with an Atheiſt or a Deiſt, to *ſuppoſe*, (without *granting*) that there is *no God*, or that *Chriſt* was an *Impoſtor*, in order to ſhew the *Abſurdities* and *Impoſſibilities* that would flow from theſe Suppoſitions; and as Mr. *R*——*n* ſeems to *approve* of Dr. *Whitby*'s filling up theſe Blanks in order to convince the Scrupulous of the Lawfulneſs of Judicial Oaths; I think my Conduct, in a like Caſe, equally *lawful* and *neceſſary* in *itſelf*, and doubt not but it will *appear* ſo to Mr. *R*——*n*, eſpecially ſince he has taken the ſame Liberty himſelf in his Letter.

If you ſhould not judge this Letter worthy of a *public* View, (as perhaps it is not) you will at leaſt communicate it to Mr. *R*——*n* with my friendly Salutations; and aſſure him, I ſhall never take it ill, that a Gentleman of his Judgment and Moderation ſhould freely make his Remarks upon my Writings or Conduct; eſpecially when he attacks me in open Day, in his *proper Name*.

I am,
Reverend SIR,
Your ſincere Friend,
and humble Servant,
SAMUEL DAVIES.

Hanover,
Jan. 30, 1753.

To the PRINTER.

SIR,

HAVING Reaſon to fear Deiſm has ſome Adherents in *Virginia*, I deſire you to publiſh, in your Paper, ſome Reaſons I have tranſcribed from an eminent Author, to ſhew that the Scriptures are the Word of God. Tho' they may not convince Infidels, yet they may be of ſome Uſe to Believers; and your making 'em known will oblige, Sir,

Your affectionate Friend, and humble Servant,
ANONYMUS.

Firſt, THE true Godlineſs and Holineſs wherewith the Writers of the Scriptures ſhined as Lamps in their Times, and far ſurpaſſed all Men of other Religions, which ſheweth the Work of God's Spirit in them, and how unlikely it is that ſuch Men ſhould obtrude into the Church their own Inventions inſtead of God's Word.

Secondly, The Simplicity, Integrity, and Sincerity of theſe Writers in Matters that concern themſelves and thoſe that belong unto them, doing nothing by Partiality, 1 *Tim.* v. 21. neither ſparing their Friends nor themſelves; ſo *Moſes*, for Example, in his Writings, ſpared not to report the Reproach of his own Tribe, *Gen.* xxxiv. 30. and xlix. 5, 7. nor the Inceſt of his Parents of which he himſelf was conceived, *Exod.* vi. 20. nor the Idolatry of his Brother *Aaron*, *Exod.* xxxii. nor the wicked Murmuring of his Siſter *Miriam*, *Numb.* xii. nor his own declining of his Vocation by God to deliver the Children of *Iſrael* out of *Egypt*, *Exod.* iv. 13, 14. nor his own Murmuring againſt God in his Impatience, *Numb.* xi. 11, 12, 13, 14. nor his Want of Faith after ſo many wonderful Confirmations, *Numb.* xx. 12. and xxvii. 14. *Deut.* xxxii. 51. And tho' he were in higheſt Authority, and having a Promiſe of the People to believe whatſoever he ſaid, *Exod.* xix. 8. & xx. 19. & xxiv. 3. he aſſigneth no Place for his own Sons to aſpire, either to the Kingdom or to the high Prieſthood; but leaveth them in the mean Degree of common *Levites*: All which Things declare moſt manifeſtly, that he was void of all earthly and carnal Affections in his Writings, as was meet for the Pen-man and Scribe of God; hereunto alſo may be added, that he writeth of himſelf, *Numb.* xii. 3. that he was the meekeſt of all the Men that were upon the Face of the whole Earth, which no wiſe Man would in ſuch Sort report of himſelf, if he were left to his own Diſcretion.

Thirdly, The Quality and Condition of the Pen-men of theſe holy Writings, ſome of whom were never trained in the School of Man, and yet in their Writings ſhew that Depth of Wiſdom that the moſt learned Philoſophers could not attain unto. Some alſo were before profeſſed Enemies to the Truth, whereof afterwards they were Writers: *Amos* was no Prophet but an Herds-man, and a Gatherer of wild Figs, *Amos* vii. 14. *Matthew* a Publican, employed only in the gathering of Toll, *Matt.* ix. 9. *Peter*, *James*, and *John*, Fiſher-men, whoſe Liberty of Speech when the Chief Prieſts and the Elders of *Jeruſalem* beheld, and underſtood that they were unlettered and ignorant Men, it is recorded, *Acts* iv. 13. that they marvelled, and took Knowledge of them that they had been with Jeſus: *Paul*, from a bloody Perſecutor converted to be a Preacher and a Writer of the Goſpel, ſhewed by that ſudden Alteration, that he was moved by a Command from Heaven to defend that Doctrine which before he ſo earneſtly impugned.

Fourthly, The Matter of the holy Scripture being altogether of heavenly Doctrine, and ſavouring nothing of earthly or worldly Affections, but every where renouncing and condemning the ſame, declareth the God of Heaven to be the only Inſpirer of it.

Fifthly, The Doctrine of the Scripture is ſuch as could never breed in the Brains of Man; three Perſons in one God; God to become Man; the Reſurrection, and ſuch like, Man's Wit could never hatch, or if it had conceived them, could never hope that any Man could believe them.

Sixthly, The ſweet Concord between theſe Writings, and the perfect Coherence of all Things contained in them, notwithſtanding the Diverſity of Perſons by whom, Places where, Times when, and Matter whereof they were written; for there is a moſt holy and heavenly Conſent and Agreement of all Parts thereof together, tho' written in ſo ſundry Ages, by ſo ſundry Men, in ſo diſtant Places, one of them doth not gainſay another, as Mens Writings do; as our Saviour Chriſt confirmeth them all, *Luke* xxiv. 44.

Seventhly, A Continuance of wonderful Propheſies, foretelling Things to come ſo long before, marked with their Circumſtances; not doubtful like the Oracles of the Heathen, or *Merlin*'s Propheſies, but ſuch as expreſſed the Things and Perſons by their Names, which had all in their Times their Courſe in Performance; and therefore unto what may we attribute them but to the Inſpiration of God? Vide *Calvin. Inſtitut.* Lib. 1. Cap. 8. Thus was the Meſſias promiſed to *Adam* 4000 Years before he was born, *Gen.* iii 15. and to *Abraham* 1917 Years before the Accompliſhment, *Gen.* xii. 3. The Deliverance of the *Iſraelites* from *Egypt* to the ſame *Abraham* 400 Years before, *Gen.* xv. 13, 14. The Propheſies of *Jacob*, *Gen.* xlix. concerning the twelve Tribes, which were not fulfilled 'til after the Death of *Moſes*; and that of the Continuance of the Tribes and Kingdoms of *Judah*, held until the coming of Chriſt: In the firſt Book of *Kings*, the 13th Ch. 2, 3. there is delivered a Propheſy concerning *Joſias* by Name, 334 Years, *Eſa.* xlv. 1. concerning *Cyrus* 100 Years before he was born; *Daniel*'s Propheſies, and that eſpecially of the 70 Weeks, *Dan.* ix. 24. are wonderful; ſo likewiſe are thoſe of the Rejection of the Jews, the Calling of the Gentiles, the Kingdom of Antichriſt, &c. ſome of which now we ſee fulfilled.

Eighthly, The great Majeſty, full of heavenly Wiſdom and Authority, ſuch as is meet to proceed from the Glory of God, ſhining in all the whole Scripture; yea, oftentimes under great Simplicity of Words, and Plainneſs and Eaſineſs of Stile, which nevertheleſs more affected the Hearts of the Hearers, than all the painted Eloquence and lofty Stile of Rhetoricians and Orators; and argueth the Holy Ghoſt to be the Author of them, 1 *Cor.* i. 17, 21, 24. & ii, 15.

Ninthly, In ſpeaking of the Matters of the higheſt Nature, they go not about to perſuade Men by Reaſons, as Philoſophers and Orators, but abſolutely require Credit to be given to them, becauſe the Lord hath ſpoken it: They promiſe eternal Life to the Obedient, and threaten eternal Woe to the Diſobedient; they preſcribe Laws for the Thoughts, to which no Man can pierce; they require Sacrifice, but they prefer Obedience; they enjoin Faſting, but it is alſo from Sin; they command Circumciſion, but it is of the Heart; they forbid luſting, coveting, &c. which is not to be found in any Laws but in his that ſearcheth the Heart.

Tenthly, The End and Scope of the Scriptures is for the Advancement of God's Glory, and the Salvation of Man's Soul; for they treat either of the noble Acts of God and of Chriſt, or the Salvation of Mankind: And therefore by comparing this with the former Reaſon, we may frame this Argument; If the Author of the Scripture were not God, [illegible] ſome Creature; if he were a Creature, he were either good or bad; if a bad Creature, why forbiddeth he Evil ſo rigorouſly, and commands Good ſo expreſſly, and makes his Mark to aim at nothing but God's Glory, and our Good? If he were a good Creature, why doth he challenge to himſelf that which is proper to God only, as to make Laws for the Heart, to puniſh and reward eternally? &c. If it were no Creature, good nor bad, it muſt needs be God.

Eleventhly, The admirable Power and Force that is in them, to convert and alter Mens Minds, and to incline their Hearts from Vice to Virtue, *Pſal.* xix. 7, 8. *Pſal.* cxix. 111. *Heb.* iv. 12. *Acts* xiii. 12. tho' they be quite contrary to Mens Affections.

Twelfthly, The Writers of the holy Scriptures are moſt ancient of all others: *Moſes* is ancienter than the Gods of the Heathen, that lived not long before the Wars of Troy, about the Time of the Judges; and the youngeſt Prophets of the Old Teſtament match the ancienteſt Philoſophers and Hiſtorians of the Heathen.

Thirteenthly, The deadly Hatred that the Devil and all wicked Men carry againſt the Scriptures, to caſt them away and deſtroy them; and the little Love that moſt Men do bear unto them, prove them to be of God: For if they were of Fleſh and Blood, then Fleſh and Blood would love them and practiſe them, and every Way regard them more than it doth; for the World loveth his own, as our Saviour Chriſt ſaith, *John* xv. 19. But we (being but carnal and earthly) ſavour not the Things that be of God, as the Apoſtle ſaith, 1 *Cor.* ii. 14. and until the Lord open our Hearts, and we be born again of God's Spirit, and become as new born Babes, we have no Deſire unto them. 1 *Pet.* ii. 2.

Fourteenthly, The marvellous Preſervation of the Scriptures, though none in Time ſo ancient, nor none ſo much oppugned, yet God hath ſtill by his Providence preſerved them, and every Part of them.

Fifteenthly, The Scriptures, as Experience ſheweth, have the Power of God in them, to humble a Man, when they are preached, and to caſt him down to Hell, and afterward to reſtore and raiſe him up again, *Heb.* iv. 12. 1 *Cor.* xiv. 25.

This is Life eternal, that they might know Thee the only true God, and Jeſus Chriſt. S. John xvii. 3.

I count all Things but Loſs, for the Excellency of the Knowledge of Chriſt Jeſus my Lord. Phil. iii. 8. which Knowledge the Scripture only can teach me.

A CHRISTIAN.

LONDON,

December 7. By Letters from Edinburgh we have the following Account of Anderſon, who was condemned at Worceſter for Deſertion: He is a Roman Catholic, born in Yorkſhire, deſcended of a good Family. He is a liberal an Education, that he is well verſed in all the modern Languages, and has travelled into moſt Parts of Europe: That, occaſionally,

tionally, he has gone by the different Names of Milbank, Sympſon, and Douglas; by the firſt of which he paſſed when he came into the Regiment, but it was ſoon diſcovered that his real Name was Anderſon: That the Regiment being quartered in this City about 3 Years ago, he obtained a Furlow for a few Days; but inſtead of returning, went abroad, and it is ſaid was at Prague, Hanover, Vienna, and other Places in Germany; after which coming to Perth, he paſſed there under the Name of [illegible] himſelf [illegible] and other Names. [illegible] he was confined in the Caſtle, and [illegible] he was ſeveral Times examined, yet nothing could be then proved upon him, and was therefore to have been liberated in a few Days; but, in the mean Time, it being diſcovered that his Name was Thomas Anderſon, and that he belonged to Sir John Ligonier's Regiment, he was eſcorted to Worceſter under a ſtrong Guard, to take his Trial at a Court Martial for Deſertion.

Dec. 7. A few Days ſince, as a certain Tradeſman in the Ward of Farringdon within, was returning to Town from Hackney, about Six o'Clock in the Evening, he was attacked near the Shoulder of Mutton, by two Fellows, who robbed him of thirteen Shillings and his Pocket Book. He begged hard to have the laſt Article reſtored to him, and happening to recollect one of the Rogues, he ſaid to him, *Honeſt Friend, one good Turn deſerves another; I was one of the Jurymen that took Compaſſion on you laſt Seſſions at the Old-Baily, when you was tried for a Robbery, and acquitted, tho' we all believed you to be guilty.* To this the Thief very gratefully replied, *Curſe your Eyes you Son of a B——ch, learn to do Juſtice another Time, and be d——n'd*; and immediately made off with his Companion acroſs the Brick-fields, but without returning the Pocket-Book to his good Friend the Juryman.

Dec. 9. Yeſterday there was a grand Drawing-Room at St. James's; there were preſent the Princeſs Dowager of Wales, Prince of Wales, Duke of Cumberland, and Prince Edward, and a great Appearance of Nobility, Foreign Miniſters, and Gentry, when the Earl of Cardigan kiſſed his Majeſty's Hand, on his being appointed Governor to the Prince of Wales and Prince Edward.

We hear that Prince Edward will ſoon be created Duke of Lancaſter, and be appointed Colonel of his Majeſty's Royal Regiment of Horſe Guards Blue.

Yeſterday his Excellency the Duke de Mirepoix, who arrived in Town on Thurſday Night from France, waited on his Majeſty at St. James's.

It is confidently reported, that next Seſſions of Parliament ſuch Meaſures will be taken for promoting the Wear of BRITISH MANUFACTURES, as will render it *infamous* and *unfaſhionable* for any *Perſons of Diſtinction* to appear in the Trappings of *French* Finery.

Entred Inwards, in the Lower Diſtrict of *James* River.

Feb. 3. *Triton, Mayo Greenleaf, from Boſton, with* 10 *Hhds. of Salt*, 5000 *Bricks*, 7 *Barrels of Fiſh, ſome Iron and Wooden Ware*, 5 *Hhds. of Rum*, 2 *Barrels of Sugar*, 3 *Hhds. of Melaſſes*, & *one Riding Chair.*

3. *Flying-Fiſh, Samuel Fitz Randolph, from New-York, with* 10 *Barrels of Fiſh*, 10 *ditto Apples*, 1 *Quarter Caſk of Madeira Wine*, 1 *Box of Chocolate*, 1 *Bag of Tea*, 500 *Weight of Cheeſe*, 2 *Barrels of Loaf Sugar*, 1 *Bag of Ginger, and* 2 *Trunks.*

6. *Rebecca, Michael Boyer, from Barbados, with* 1 *Hhd. Melaſſes*, & 2 *Barrels of Sugar.*

9. *Lilly, James Somervell, from Glaſgow, with ſundry European Goods.*

10. *True Friendſhip, Nathaniel Pribble, from New-England, with* 5 *Quintals of Fiſh, a Parcel of Joiners Ware, ſundry European Goods*, 2 *Hhds. of Rum*, 3 *Barrels of Sugar*, & 2 *Barrels of Molaſſes.*

Cleared Outwards.

Feb. 3. *Providence, Thomas Roberts, for Jamaica*, 57 *Barrels, and* 8 *half Barrels of Beef*, 124 *Barrels*, & 10 *half Barrels of Pork*, 500 *Buſhels of Corn*, 26 *Barrels of Flour*, 10 *Hhds. of Peaſe*, 2 *Hhds. of Onions*, 2000 *Feet of Inch Board*, 3000 *Billets*, 15 *Barrels of Turpentine*, 8 *Barrels of Pitch*, & 8 *ditto Tar.*

5. *Caſtle, Samuel Curle, for Barbados, with* 1360 *Buſhels of Corn*, 63 *Barrels of Peaſe*, 154 *ditto Pork*, 24 *ditto Flour*, 27000 *Shingles*, & 1 *Cart.*

8. *Amy, Trintogin Tatem, for Barbados, with* 2893 *Buſhels of Corn*, 90 *Buſhels of Peaſe*, 108 *Barrels of Pork*, 30 *Boxes of Candles*, 6000 *Feet of Boards*, & 1000 *Hoops.*

9. *William, James Conyers, for Bermuda, with* 78 *Barrels of Pork*, 2180 *Buſhels of Corn*, 21 *Pieces of Oak*, 15 *Buſhels of Peaſe*, & 2 *Barrels of Tallow.*

10. *Speedwell, Alexander Chiſholm, for New-York, with* 1500 *Buſhels of Corn.*

14. *Relief, John Bayne, for Barbados, with* 2200 *Buſhels of Corn*, 106 *Barrels of Pork*, 17 *Boxes of Candles*, 30 *Buſhels of Peaſe*, 10 *Barrels of Lard*, 5000 *Feet of Plank.*

ADVERTISEMENTS.

To be SOLD, at Publick AUCTION, at the Subſcriber's Plantation, in Glocester County, on the laſt Thurſday in March,

TWO Hundred Acres of Land, on *Queen*'s Creek, in the ſaid County, 20 *Virginia*-born Slaves, Men, Women and Children, and a Quantity of Stock: Three Month's Credit will be allowed, the Purchaſer giving good Security, as uſual, to

Robert Reade.

TAKEN up by the Subſcriber, living on *Wolf-Swamp* in *Hanover* County, a Black Horſe, about 13 Hands high, branded gD in a Piece, he has a very long Foretop, a Star in his Forehead, ſeveral Saddle Spots on each Side of his Back, has ſeveral white Hairs about him which are ſomething longer than his other Hairs, has a long Dock, and paces; he hath been poſted and appraiſed according to Law. The Owner may have him of me, on paying as the Law directs.

Thomas Harriſs.

STRAY'D from the Subſcriber, in *December* laſt, a black Mare, branded on the near Buttock W. B. And a Bay Colt, branded on the near Buttock C in a Diamond. Whoever brings them to me ſhall have a Piſtole Reward.

Williamſburg, March 2, 1753. *Thomas Dawſon.*

TAKEN up by the Subſcriber, living on *Wolf-Swamp*, in *Hanover* County, a Bay Horſe, branded on the near Buttock S with a Stroke through the Middle from the Top to the Bottom, he is about 13 Hands high, has a long Foretop, with a Break very low in his Forehead, as alſo a ſmall Scar, he is inclinable to be [illegible] paces pretty well; [illegible] may have him of me, on paying as [illegible]

TAKEN up by the Subſcriber, in St. *David*'s Pariſh, *King-William* County, a ſmall grey Mare, branded on the off Buttock 6. The Owner may have her of me, on paying as the Law directs.

Rice Williams.

To be SOLD,

A LOT of Land, with a large Dwelling-Houſe, Kitchen, and other convenient Out-Houſes, all in good Repair, and moſt new, ſituate on the main Street in *Williamſburg*, joining the upper End of the Market Place: The Conveniences of the Houſes and Cellars may be viewed, by any Perſon inclinable to purchaſe, and the Terms may be known of the preſent Proprietor.

James Taylor.

LOST between *Williamſburg* and *Forneau*'s Ordinary, a Bundle containing Women's Apparel. Whoever brings it to *Benjamin Davis*, at the ſaid Ordinary, or to the *Printing-Office*, in *Williamſburg*, ſhall receive Half a Piſtole Reward.

To be SOLD,

ON *Thurſday* the 8th Day of *March* next, at the *Royal-Exchange*, in *Norfolk* Borough, one Half of the Brigantine *Folly*, Burthen about 160 Tons, *Virginia* Tonnage, with her Tackle, &c. belonging to the Eſtate of Capt. *James Ivy*, deceas'd.

Alſo, to be ſold at private Sale, about 300 Acres of valuable Land, belonging to the ſaid Eſtate, lying near Col. *Jacob Ellegood*'s, in *Princeſs-Anne* County, by

Samuel Boush, Executor.

A SMALL Deal Box, not mark'd, containing Six Band-Boxes, full of human Hair, has been ſome Time in Capt. *Phripp*'s Storehouſe, at *Norfolk*. The Owner may have it paying Charges.

COME to the Subſcriber's Plantation, near Mr. *Michael Walt*'s, in *Brunſwick* County, Three very likely Hogs, mark'd with a Swallow Fork, an Under and Overkeel in the Right Ear, and a Swallow Fork in the Left; there are two ſpaid Sows, and one Sow not ſpaid; two of them are White, and the other White with ſome Black Spots: They have been at the ſaid Plantation about five Years, and are ſuppoſ'd to be about Eight or Nine Years old. The Owner may have them of me, on paying as the Law directs.

Chriſtopher Mason.

TAKEN up at the Subſcriber's Plantation, in *Culpeper* County, on the 15th Day of *June* laſt, a middle-ſiz'd Mouſe coloured Mare, with a Star in her Forehead, a Black Mane and Tail, and branded on the near Buttock WA in a Piece, but not very plain. The Owner may have her of me, on paying as the Law directs.

Gabriel Jones.

MY *Engliſh* Horſe *Traveller* will begin the firſt Day of *April* to cover Mares, at Four Piſtoles a ſingle Leap, or inſure a Foal for Eight Guineas, or have nothing in Caſe of Failure. As feeding with Corn is neceſſary for a Beaſt uſed to it, if the Gentlemen ſend their Mares to my Care will ſend their Orders, I will provide it for them, on the beſt Terms I can.

Joſeph Morton.

STRAY'D from the Subſcriber, in *Williamſburg*, a large dark Bay Horſe, branded on the near Buttock EB, has a Star in his Forehead, a large white Spot on his Withers, one white Foot behind, and a ſhort Switch Tail. Whoever brings him to me ſhall have a Piſtole Reward.

John Beaver.

STRAY'D from the Subſcriber, in *November* laſt, a large Sorrel Horſe, about 14 Hands high, branded on the near Buttock thus ⁹₀⁹, when he paces goes very wide behind: It's ſuppoſed he is gone towards *James* River. Whoever brings him to me, at *New-Kent* Court-Houſe, ſhall have Half a Piſtole Reward.

John Couple.

TAKEN up by the Subſcriber, living near *Diaſcun* Bridge, in *James-City* County, a dark Bay Horſe, 13 Hands and an Half high, with a white Star in his Forehead, branded on the near Buttock V acroſs, both his near Feet white, and I believe he is not broke. The Owner may have him of me, on paying as the Law directs.

Richard Jones.

To be SOLD, on Six Months Credit,

A Valuable Tract of Land, in *Brunſwick* County, containing 560 Acres, with the following Improvements, *viz.* A good Dwelling-Houſe, plank'd above and below; four good Tobacco-Houſes, three of which are framed; Stable, Dairy, Smoak-Houſe, Corn-Houſe, a ſmall Store-Houſe, and Negroe Quarter: The Plantation is in good Order for Cropping, for ſeven or eight Hands. Any Perſon inclinable to purchaſe the ſaid Plantation, may apply to the Subſcriber, in *Surry* County, or to Mr. *William Stevenſon*, Merchant, in *York* Town.

t. f. *Kenneth Mc Kenzie.*

To be SOLD, in North-Carolina, *for ready Money, or one Year's Credit,*

A TRACT of Land, containing 10,000 Acres, lying in *Edgecomb* County about 20 Miles over *Tar* River, the ſaid 10,000 Acres of Land are purchaſed Patents, there are four Settlements on the ſaid Land, with large Corn Fields and Paſturage all clear'd, ſome Fruit Trees, as Apple, Peach, &c. Any Perſon inclinable to purchaſe the ſaid Land, or Part, may know the Terms by applying to Mr. *Edward Wright*, in *Nanſemond* County, to Mr. *Samuel Tenant*, in *Princeſs Anne*, or to the Subſcriber, living near *Norfolk*.

t. f. *Roderick Conner.*

Stafford County, *March* 2, 1753.

AS I have near 30,000 Acres of extraordinary good freſh Land, in *Fairfax* and *Prince William*, which I would willingly rent out to honeſt Tenants, I have impowered Mr. *John Weſt*, jun. at the Town of *Alexandria* (or *Belhaven*) in *Fairfax*, to ſhew the Lands and agree on the Terms, with ſuch Perſons as apply to him to rent the ſame, for three Lives, or 21 Years, and hereby engage myſelf, and my Heirs, to perform whatever Agreements he enters into on that Account.

t. f. *John Mercer.*

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